Mission News.

WITH ESPECIAL REFERENCE TO THE WORK OF THE AMERICAN BOARD IN JAPAN.

（毎月一回十五日發行但八月、十月ハ休刊）

Vol. XIV. KOBE, JAPAN, MARCH 15th, 1911. No. 6.

PACIFIC Theological Seminary

SOCIAL SERVICE NUMBER.

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General Notes.

Japan has about 5,000 juveniles under twelve years of age, at work in factories.

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This is the month of school graduations; also, of the plum blossoms, forsythia, daphne, camelias and Japan quince.

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Have you given anything for the China famine sufferers? Three cents and a half will feed a man for a day. Readers in Japan may send to Jas. H. Wallace, Y.M.C.A., Tokyo. Try it!

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Editor Strong, of the *Missionary Herald*, recently had a note in which he grouped four anniversaries mentioned in one issue of MISSION NEWS. This time we offer him three more.

* * * *

The Japanese vocabulary is rich in terms to express the mental distress which leads to despondency or worse. In Mr. Tsunashima's article we find *hammon, kumon, monmon, yūshū, ōnō, kutsū, kurushimi.*

* * * *

Mill operators in Japan get their help mainly from the country districts, on three year contracts. The help is housed and fed, and, in addition, paid from $2.75 to $4 a month; they are wholly inexperienced to start with; many of the overseers are mere graduates of technical schools in Japan, without practical experience, and under them the machinery is said to deteriorate rapidly.

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The Government has 120,248 workmen in its 174 factories. In its three tobacco factories at Ginza, Tokyo, out of 6,300 employees, 5,500 are girls, and each girl is said to turn out over twelve hundred dollars' worth of manufactured tobacco in a year. Their ages run from thirteen to fifty, but the average is seventeen. They work from half past seven a.m. to five p.m., and earn about

fifteen cents a day, with exceptions at twenty-five to thirty-five cents.

* * * *

The Hanabatake Christian Social Settlement received a new name last October, and should now be called the Okayama *Hakuai Kwai*, which means the-loving-everybody-institution; beside the missionary in charge, there are six men and nine women in its employ; four men and six women give their full time to the work, while the others give as many hours per week as possible; there is no debt, and it is hoped to keep free from one. The fine plant is all paid for, with buildings well adapted to the work.

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Miss Judson intends to write a third article later, to tell what the Woman's Board has done for the Night School and for the Girls' School. "I had no time for more, at present, but want to get the third article in soon, because I have not given a real description of the Night School until I have told what the Woman's Board has done." Our readers will understand that Miss Judson and Miss Adams have been the "main spoke in the wheel" of the work they and their friends describe. It is a surprise to us that Miss Judson is the pioneer in our Mission, of social service work, only by about four months, as our impression was that Miss Adams's start was later than it actually was.

* * * *

Rev. Danjo Ebina recently said: "When we come to the virtue of general philanthropy it is not too much to say that this is the specialty of Christianity." We believe the total number of charitable institutions, to which encouragement grants by the Government were made on Feb. 11, 1910, was 114; out of the number, we venture to say, a surprisingly large proportion are Christian. All three of the institutions described in this number, are on the list. Mr. Hara's work at Tokyo, and Mr. Muramatsu's, at Kobe, for discharged prisoners, the former described, and the latter mentioned, in *Our Relief Works*, the Kobe Orphanage and the Okayama Orphanage are all on the list. This money must be put into an endowment fund.

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In 1910 the Bureau for Local Affairs, Home Dept., publisht in English translation, the *History of Relief Works in Japan, Our Relief Works and Charitable Enterprises*, and the *Rural Life of Japan*. In the second, about two pages are devoted to "Miss Adams and her work of relieving children at Hanabatake, Okayama," most of which we need not quote, as it repeats information given in this paper. "Hanabatake is a slum with 1,500 inhabitants, in the eastern suburb of Okayama; the uncleanliness and the irregularity of the habits of the people were formerly beyond description, not to speak of their criminal deeds. It is no easy task to ameliorate the lives of such people, who are callous to warning and seem almost incapable of repentance and reform..... The little boys and girls, as well as their parents, who enjoy all the benefits, are naturally attached to the benevolent lady as deeply as if she were their own mother."

* * * *

In certain parts of America, we are accustomed to think, the conditions of child labor are so bad as to be a disgrace to a self-respecting nation, but in Japan conditions are far worse. A writer says of them: "As long as night work is permitted, a great drain is made on the health of the nation. The digestive system is usually upset; the extreme fatigue caused uses up all reserve vitality." Operatives often have to work beyond the twelve hours to clean up, or in busy times. Mr. Newell's testimony is eloquent in proof of the sapping of the vitality of girls, who will soon be mothers. We have seen but little of this industrial phase, but we have seen eno to make us almost

wonder whether the poor crowd of girl operatives before us was really a *human* crowd. There are about 15,426 private factories employing ten hands or more, and in many of these the operatives seem little more than slaves held to cruel conditions.

* * * *

In our January number we took occasion to refer to the Japan Peace Society, a Japanese organization dating from May 18, 1906, to which several foreigners resident in Japan, belong. It has branches in various Japanese cities. On Jan. 30 there was a meeting of American citizens at Yokohama, to organize the American Peace Society of Japan. Every American resident in Japan or Chosen, so far as possible, had been given an invitation to join such a society, and affirmative responses had been received from a large and widely scattered number. The society was duly organized with D. H. Blake, of Yokohama, a Christian business man, prominent in the Union Church affairs, as president, and Rev. Gilbert Bowles, of Tokyo, a member of the Friends' Mission, as secretary. The main credit for this movement is due to the indefatigable efforts and energetic push of Mr. Bowles. The general object is to cultivate friendly sentiments and remove misunderstandings between America and Japan.

* * * *

In dyeing, weaving, and spinning factories the hours are very long. Cotton factories all run day and night. Shifts change turns for day work every seven or ten days, and, in busy times, the mills are run on the day of change, compelling half the help in each section to work eighteen hours. A large number of women and children are all-night workers. In silk filatures the hours average thirteen, at the principal centers. In weaving factories, where power-looms are used, the system is largely the same as in spinning factories, but the average is only ten hours; but where hand-looms are used the average is twelve hours day-work. When weaving factories work all-night, it is mainly men who work. In dyeing factories women and children do the night work. Printing offices, match, and tobacco factories, employ many women and juveniles, but often the hours are only ten. In busy times, they are twelve, and, with printers, thirteen or fourteen. Recesses occur three or four times a day, amounting to an hour or to an hour and a half in all. The employees have at least two rest days a month. They also have the first and last days of the year, and a few others, but when filatures are rusht, the help is not given any day off for a month at a time. This is the substance of an official report printed in the *Japan Times*.

* * * *

In many large factories, employers take a sympathetic interest in the operatives, like the Kyoto factory, where one of Miss Judson's Night School graduates is now a Christian matron to look after the girls in their dormitories. The Kanegafuchi Cotton Spinning Co. is the largest cotton concern in the empire, with a paid-up capital of nearly five million dollars and a reserve of over half that amount. Its Hyogo branch has separate rooms in dormitories, for day-shift, night-shift, beginners, and the very young, to improve their habits. There is a competent Christian matron. When not at work, the girls must change to fresh clothing. Bath rooms, toilet rooms, and laundries are provided. A sum is set apart each six months, by the company, for sanitation. "In the center of a spacious hall stands a family Buddhist shrine, with mortuary tablets of operatives who have died at the factory; requiems are held for their departed souls." On occasions Buddhist sermons are given. Entertainments are held on holidays. Good houses are rented to the families, to encourage steady, long service. Each operative must subscribe from three to ten per cent. of her wages to a relief union, to which the company contributes

a like amount; in case of accident, disease, superannuation, or death, the operatives or their relatives secure relief. But with night-work, or even with twelve hours' day-work, conditions are very bad, at the best.

* * * *

In private factories employing ten or more, there are some 694,171 operatives, many of them young girls, who are surrounded in the boarding houses, by such an immoral, unsanitary, spendthrift environment, that often virtue is lost, health impaired or sacrificed, and debt incurred; under the usual conditions the average length of service which girls can stand, is very short. The problem of improvement in the material environment of factory operatives has been up for solution by the Government since 1898, and by the Diet, since last year, when a Factory Law Bill was rejected. One is now before the Diet. At present the Bill proposes to prohibit night work by boys under fourteen years, and girls under twenty, but not to put the prohibition into effect for fifteen years, and to apply it only to factories employing at least fifteen operatives. Also it will regulate the number of hours, sanitary conditions, etc. The other problem, of moral health and religious environment, is left to private enterprise, but considerable Christian work is done in various parts of Japan for the uplift of these factory operatives. Space forbids us to enumerate, but a reference to the *Japan Evangelist*, Jan., 1911, where Rev. H. E. Coleman's Industrial Welfare Report to Conference of Federated Missions, may be found, will show that many individual missionaries, of various Missions, are engaged in a good variety of social service for the factory and other industrial laborers.

* * * *

The importance of the work for rescue of despondents, by Pastor Tsunashima, of Bancho Cong'l Church, Tokyo, can not be exaggerated. For a series of years the prevalence of suicide here has been forced on public attention. During several years, we have scarcely opened our daily (Tokyo) paper, without finding a record of one or more suicides. One of Dr. Davis's final pieces of work in Japan, was to write a portion of our annual report, in which he said: "A materialistic or pessimistic philosophy is very common among the students of the higher schools, and many commit suicide." Dr. Schneder, a thoughtful student of Japanese conditions, declares: "The suicide of students has become especially common." Students constitute the largest class of despondents who come to Mr. Tsunashima. "It is likely that Japan has a record in self-destruction [in general] surpast by no other nation." Confucianism, long the basis of the best fiber of Japanese morality, in its application of loyalty, Bushidō, for the same reason, and Buddhism, because of its pessimism, have all tended powerfully to glorify suicide, and these influences still prevail to render it easy. In the Chino-Japanese War, when Admiral Ting's fleet was cooped up by the Japanese, he committed suicide, rather than give himself into the hands of his country's enemies. The subject assigned for English composition, in a large Japanese school, was: "The Noblest Thing I ever Heard of." Ninety per cent. lauded the suicide of Ting as their *beau ideal* of nobility. During the Russo-Japanese War, it was said, Japanese marines, on board several ships, committed suicide, rather than surrender, and an ex-president of Japan's greatest university, whose writings and opinions have well-nigh unsurpast influence thru the empire, wrote two articles for possibly the most influential magazine, applauding these suicides. Educated men as a class do not condemn suicide. Besides, Japan has all the ordinary causes which prevail in other lands.

The total number of Japanese suicides is, relative to the entire population, large. In 1903 Japan had 9,864, while the United States had only 8,597. In 1905,

Japan had about fifty per cent. more, in proportion to population, than the United States, and she probably still has absolutely more, tho her population is only something over half as much. In 1908, Japan had 9,600, according to the last official *Tokei Nenkan*.

Personalia.

Last month Miss Susan A. Searle was planning to go to visit a cousin at Upland, near Claremont, Calif.

Rev. John Thomas Gulick, Ph.D., had an extended obituary notice of the late Mrs. Alice E. Walbridge Gulick in *The Friend*, for February.

Mr. Jerome Dwight Davis is in the sophomore class, Oberlin, and has a Bible class, of which the son of Mrs. Mathilde Meyer Greene is a member.

During their visit last fall, to Kidder, Mo., where Dr. Learned taught for two years, the Learneds met the father of Mrs. H. S. Wheeler, of Kobe, formerly Miss Edith Sophia Sherman Shaw, a member of our Mission, at Kobe, from Sep. 26, 1899, to Je 30, 1901.

Mrs. Mary Bewick White, M.D., sent a message back from Singapore, telling of the sunny, smooth seas she and the Warrens were enjoying. She thinks her great uncle must have been a very brave man, since he came out as a missionary many years ago, to that part of the world.

Miss Emma L. Hubbard, Holyoke, Mass., a cousin of the late Miss Daniels, and prominent in the work of a branch of the Woman's Board, writes that another cousin of Miss Daniels visited Kobe, a few months ago, saw the monument at Kasugano Cemetery, and exprest satisfaction with it.

Rev. Orramel Hinckey Gulick was on the war path, in the Feb. 7 *Commercial Advertiser*, after the committee of arrangements for the Kirmess, at Palama, a standard charity, because they proposed to give a *geisha* exhibition, along with a *hula* dance. His eighty winters have not congealed the fluent vim of his pen.

Miss Edith Davis, a graduate of Olivet College, Olivet, Mich., and subsequently a Y.W.C.A. Extension Sec'y at Des Moines, Ia., reacht Kobe, by the *Siberia*, Mch 8, on her way to Tientsin, to join our No. China Mission. She will teach in our Stanley Memorial Girls' School. Miss Davis is one of our Mission children, born at Kobe.

Rev. Jesse Blackburn Thornton, for the last three years pastor of the Union Church, Kobe, expects to sail for America, with his family, by the *Korea*, on the seventeenth. At present, he is uncertain about his return to Kobe. A farewell reception for him, and for several others soon to go on furlo, was held at Miss Howe's on the fourth.

Miss Eliza Talcott returned to her home in Kobe, on the second, after four months and a half at Miyazaki, where she was busy with evangelistic work. She found Hyuga colder than Kobe, and Mr. Pedley, who arrived there on the third, finds it "still pretty cool here." Mr. Pedley is on a three weeks' evangelistic trip in that great province.

Pres. Tasuku Harada, who returned to Japan by the *Nippon Maru*, reaching Yokohama Feb. 25, had the time of his life at Honolulu. With all the hospitality he has received the world over, we think he will admit that the Honolulu brand is the choicest. He is said to have brought back pledges from the Dōshisha alumni there, for 11,000 *yen*. He preacht at Central Union Church, addrest the Art League, and gave a fine talk at the Ministers' Association.

Miss Mary H. Shed, of 27 Fountain St., Roxbury, Mass., employed by our Mission at Kyoto and at Maebashi from Nov. 28, 1887, to May 4, 1894, who founded, and long practically sustained the Maebashi Kindergarten, is "happy but rushing." Two Simmons College students and two other boarders give her a house full. She teaches in an evening school, where fourteen different nationalities are registered. In a class of twenty,

a nightly average of nine nationalities is found.

Mrs. Mateer (Miss Ada Haven), who reacht Kobe by the *Korea*, Feb. 17, went out under the W.B.M.I., in 1879, and was in Bridgman School, at Peking. She married Rev. Calvin Wilson Mateer, D.D., in 1900, at Chefoo. Dr. Mateer died in 1908, in Tsingtao, on his way back from a meeting of the Bible Revision Committee, of which he was chairman, and which had just completed the revision of the Mandarin New Testament. Mrs. Mateer continues under the Presbyterian Board, and sailed from Kobe, Feb. 23, on the P. and O. S.S. *Syria* for Tsingtao, whence she takes rail for Weihsien, her future station. She will engage in literary work.

Rev. Chauncey Goodrich, D.D., and his wife, Mrs. Sarah B. Clapp Goodrich, of Peking, members of our No. China Mission, called, Feb. 18, on their friends at Kobe, while passing, on the *Mongolia*, homeward for furlo. They were accompanied by their son, on his way to school at Oberlin, and by Mr. Wang, a government student, on his way to study at West Point. Dr. Goodrich is a member of the China Bible Revision Committee, and has been working, for several years, on a version in a form of Mandarin style, which will be intelligible to educated people in the greater part of the empire;—they call this: "universal Mandarin," and it is expected to be easily understood, except in south-eastern China. The New Testament, Psalms and Job are now ready.

Mr. Theodore Richards, of Honolulu, manager of *The Friend*, an old paper, now in its sixty-ninth volume,—one of the most prominent citizens of the Mid-Pacific Paradise, has been spending some weeks in Tokyo. On Feb. 24, at a meeting of prominent Japanese educators, at Count Okuma's, Mr. Richards had the satisfaction of seeing the plan which he had been working up for nearly a month, crystallize into an organization, with an executive committee to work it. The plan is for the Mid-Pacific Institute, Honolulu, to furnish a four years' course in that school, free, to the five Japanese writers of the best essays on: "Friendly relations between Japan and America, and how they may best be maintained." The sum involved is $3,000 annually. At a meeting a few days later, Count Okuma was chosen chairman of the executive committee, Dr. Motoda, Sec'y, Pres. Naruse, Treas., and Dr. Nitobe, Examiner, to pass on the essays. These scholarships will be open to all students in Tokyo middle schools, and the candidates must write essays in both Japanese and English, the former on "World Peace," and the latter on "Friendship between the United States and Japan." The organization is called the "'Friend' Peace Society."

Lieut. Edward Forbes Greene, U.S.N., who has improved much in health during his residence at the Naval Hospital, New Fort Lyon, Colo., has been placed on the retired list with rank of Senior Lieutenant.

The *Independent*, Jan. 26, in commenting on the terrible pneumonic plague in Manchuria, said: "The American Consul at Harbin, Roger S. Greene, remains at his post, altho the Legation notified him that he might close the consulate and leave as most of the foreign residents are doing. In one day twenty-four bodies were pickt up in the streets of Harbin."

Mr. Joseph Evart Donaldson, a Y.M.C.A. teacher, who has completed his work in the government school at Nagaoka, is spending his vacation of several weeks, in Kobe. He expects to teach in a government school at Kagoshima from Apl. Mr. Donaldson's parents reside at Hamilton, Mo., and he was formerly a teacher at Kidder, Caldwell Co., Mo., and at Pomona College, Claremont, Calif.

Mr. John Starr DeForest was married on February 13, by the rector of the church of which the bride is a member, at her home in Key West, Fla., to Miss Camille Estelle Pinder, only daughter of Mr. and Mrs. ... ... Pinder. Mr. Pinder, before retiring from business for health reasons, was manager of a steamship company in Key West. Miss Pinder has been conducting in her home, a private school for small children. Mr. DeForest, while in Key West, was in the Marine Department of the U.S. Weather Bureau, but was transferred, last October, to the Climatological Department of the same at Washington, D.C. Address: 2814-13th St., N.W.

Beginnings of Philanthropic Work for the Poor in Matsuyama.

The Matsuyama Night School for working-men and poor children, has entered upon the third decade of its life and work.

Twenty years ago, when this school was started, there was no organized, Christian philanthropic work, of any kind, for the poor in Matsuyama, nor, so far as the writer knows, in Shikoku. No efforts were being made to give the gospel, or education, or any uplifting influence to the masses of the poor, working-class, for whom there was no opportunity to rise to better things.

In January, 1891, the beginning of an attempt to give new life, new ideals, and a new opportunity to some of these poor boys and girls, was made in the starting of a Night School in this city. Several young Christians co-operated very gladly, giving their services as teachers. The most earnest one of this group was Mr. Sugawo Nishimura, who is now, and for seventeen years has been, the devoted principal of the school, giving his life to and for the work.

From the beginning, the Bible has been the center of the life of the school, with its accompaniments of prayer, hymn-singing, and Sunday-school. This work at first took the form of a Night School, of primary grade, and a Sunday-school. The small, rented rooms were filled with an enthusiastic little crowd, and, from the beginning, the cry has been, "O, don't close school for vacation! We want to go to school every night."

The next year, an old store-house was secured, giving more room; and, two years later, land was bought, the present building put up, and the school enlarged by the addition of sewing, weaving, and, later, a grammar-school course. This industrial department made it possible to take in and give a home to a group of destitute girls, to whom it was like a door opened suddenly before them, while stumbling in the dark and longing for the light; and through this door they entered eagerly into the light and joy and safety within. To rise early, cook their rice and do their simple housework, then work at the heavy looms all day, saving only a brief study time, in which to prepare their lessons for the Night School, was an opportunity for which they gave thanks. It meant education; it meant books and the learning to use them; sometimes it meant, also, eyelids that would droop, in spite of every effort to keep them open. It took earnest and unflinching determination to secure an education under such strenuous conditions; but that some were equal to this, several of our workers to-day are proof.

Of these girls who worked at the looms all day, in order to be able to study at night, one has since graduated from the Kobe Woman's Evangelistic School, and, after having worked for three years as a Bible woman, is now matron of a large dormitory for factory girls.

This girl's younger sister, after graduating from the special course in our Girls' School, has, for seven years, been a most faithful, helpful, and devoted teacher in the Night School. She has now a position in a city bank, during the day, teaches at the School every night, and teaches, also, at the church Sunday-school. From her earnings at the bank, she has rented a little house, and made a home for her helpless, crippled mother and younger sister, and has put her younger brother into the Normal School. By giving up her own life in absolute self-sacrifice for them, she has saved the whole family.

Another of this group, after graduating from the Night School, our Girls' School, and studying for two years in Kobe College, has become the teacher of English translation, as well as of music, in both the Night School and its Sunday-school. Her success as a teacher of music is attested by the enthusiasm and vim with which the hymns are sung by the whole school.

Many more instances might be given of those to whom the Night School has been the only door of hope, through which they have entered and advanced from utter ignorance, and worse, into beautiful lives of Christian service. There is, for example, that other teacher who gave faithful help to the School until her marriage; another, whose earnest, steadfast, Christian character shows in all her work as a chief nurse in a hospital; the helpful wife of a deacon in the church; the four soldier-boys, who, in very difficult surroundings, have proved good soldiers of Christ, three of whom have been chosen for promotion, because of their good conduct and ability; and many more, whose changed lives bear witness that, through the Night School, they have learned from the Great Teacher.

A sketch of these early days would not be complete without mention of the devoted self-sacrifice with which Mr. and Mrs. Nishimura have built their lives into the work, identifying themselves with it, refusing offers of more remunerative work, because these lowly brothers and sisters needed them so much. Thus, cemented by many sacrifices, were laid the foundations of this Night School, which has come to be a recognized and respected factor in the higher life of this city.

(Miss) Cornelia Judson.

The Work and Workers To-day.

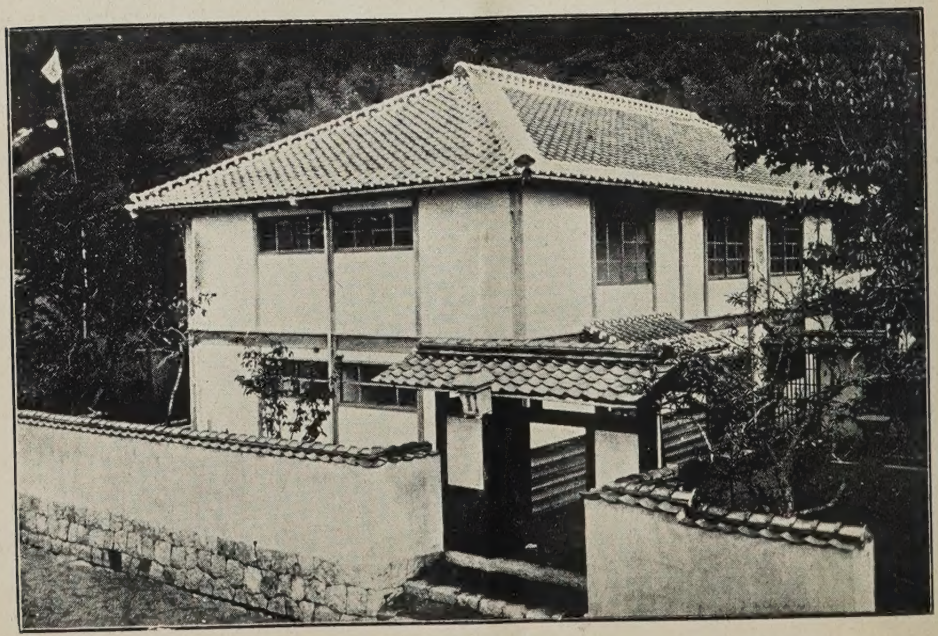
Twenty years of growth have worked changes in the Night School. To-day, we see not only the crude new-comer, truly a "diamond in the rough"—we see, also, Christian students, with faces alight with intelligence and Christian character.

Five years ago, the school was reorganized, and now gives a six years' primary course, followed by a four years' higherco urse, including English. This higher course also gathers in some bright and promising students who have taken the lower course in the government day schools. The school average from last April, has been forty-nine young men in the high school course, and sixty-five boys and girls in the lower school. The number of students baptized since the beginning of the School in 1891, has been thirty-six; but this number is only a small percentage of those in whom the daily prayer and the teaching of the words of Christ, have wrought truly wonderful results. In the early days of the School, only a few were baptized; it was largely a time of seed-sowing, but the influence of the School, in changing character and uplifting the neighborhood, has been often commented on by surrounding people, who have long said that, instead of the low songs of the street, from the Night School children they are constantly hearing "Jesus Loves Me," and other sweet, pure songs. The head of one of the largest weaving establishments in Matsuyama, who employs some hundreds of children, says that, year by year, the conduct and talk of the children who come to the Night School is markedly better than that of the other children whom he employs. Because the lives of these students are surrounded by such terrible temptations, we are very cautious about baptizing them, but one more will be received at the next communion-service, and four more will follow him soon. Nineteen have given in their names, lately, as probationers.

These students come from houses of the lowest and the lower-middle classes, that are seldom, if ever, touched by the ordinary evangelistic agencies of the church. They work all day, nearly every day in the year. A few have Sunday for a rest day. Some twenty-eight of them attend church in the evening, and about twelve, in the morning. The Sunday-schools, afternoon and evening, in the school building, have an attendance of about sixty each. Five

THE MATSUYAMA NIGHT SCHOOL. AT WORK WITH HAND-LOOMS. AT STUDY IN THE EVEINNG.

MATSUYAMA NIGHT SCHOOL.



MAIN BUILDING, MATSUYAMA FACTORY GIRLS' HOME.

teachers and five students are Sunday-school workers.

One of last year's graduates is invaluable as clerk for the church Sunday-school and for the Night School. He is one whose character has wonderfully improved and developed since he first entered the school.

The students have formed a Y. M. C. A. which holds a weekly prayer-meeting, a monthly meeting for public speaking, and conducts a little school magazine. In their Society, they have a library-committee for circulating good books, a committee for athletic sports, a literary committee, and a prayer-meeting committee. They are most active in going around to invite people to the meetings, and, once a year, at their own expense, they invite some prominent Christian worker to come to hold special meetings in the Matsuyama church. This year, they were happy in having for their guest, Rev. T. Makino, who is well known in America, as well as in Japan. Led by their principal, Mr. Nishimura, himself an untiring worker, who never spares himself, either in work or self-sacrifice, these young men are eager to help in bringing their country to Christ, and their earnest young life is a great addition to the church, and a great help in the school.

The Night School is very fortunate in its earnest Christian teachers, three of whom are former students of the school. The youngest member of the faculty, himself a Night School student for a short time, where he began his Christian life, is also a teacher in a government school, where his character is so much respected that he has been twice promoted during the past year. He is one of our best workers in Night School and Sunday-school.

The Night School has been frequently commended by officials, as superior to any school for the poor, and Mr. Nishimura's long and faithful service has been rewarded by several testimonials of approbation. The *Naimusho* (Home Department) has signified, three times, its approval of the work by gifts of money aggregating three hundred twenty-five dollars, and the *Mombusho* (Educational Department), by a gift of fifteen dollars, accompanied by statements from both Departments, that these gifts have been made because of the government recognition of the high value of the work done by Mr. Nishimura in uplifting the character of the students and of the neighborhood. The Educational Department of this Province of Ehime, has given Mr. Nishimura a reward, bestowed on only a few teachers in the province, carefully chosen for their long, successful, and faithful service. It is a cup, accompanied by a written testimonial of the Educational Department's highest commendation.

Encouraged by government recognition and approval, and believing that the Lord has called it to do a wide work for a large and needy class, the Night School enters upon its third decade of work with hope and courage.

(Miss) Cornelia Judson.

The Okayama Hakuai Kwai.

This philanthropic society commemorated its twentieth anniversary on October 15, 1910. The name of the society may be unfamiliar to most people, but it is no other than the new name given to the recently effected combination of the Hanabatake Primary School, and the Hanabatake Dispensary, which are well known to those interested in rescue work. It is with the greatest pleasure that I make known to the American public, this charitable institution, which is admirably conducted by an American lady.

Some twenty years ago, that is, in May, 1891, Miss Adams happened to pass thru a slum district in Okayama called Hanabatake, when a crowd of dirty, ragged children followed her, shouting: "There goes the foreigner!" The young lady was more touched at the sight of the miserable plight of those

children than she was embarrassed by their rude remark, and, right there, resolved to devise some means of helping them. After that, her visits became oftener, every time speaking kind words to them and otherwise trying to win their affections, until, at last, her kindness was appreciated and she became the most welcome visitor to them.

On December 25, of the same year, Miss Adams invited the poor children into the house of the Rev. J. H. Pettee, and started a Sunday-school, which she regularly kept up there for five years. This was the very beginning of what was to become the Okayama Philanthropic Society of to-day.

Experience taught her that instruction given only once a week, was not sufficient to guide the children in a proper way, so she rented a private house and opened a primary school, on October 28, 1896. In December, 1902, she bought the premises in Hanabatake, which are now occupied by the Society, and the school was moved there, and beside the day school, a night school for boys, and a night school of needlework for girls, were opened. The girls' night school is still kept up, while the boys' night school had to be given up in 1907.

The primary school takes in those children who can not attend the public school, and, at present, they number seventy. There are three instructors in the school, and text-books and other necessary things are, of course, furnished free of charge, to encourage attendance, and yet it is to be regretted that, owing to various domestic causes, many leave without finishing the course.

In 1909, the sewing school was divided into two departments, the main and the special. In the main department the lessons are given in the day time and there are now fifteen pupils. The special department has a class in the evening, so that the girls who work in the factories in the day time can attend.

When a new school building was erected in 1905, a large room was set apart specially for the purpose of instructing people in the ways of self-support, giving lessons in sundry kinds of manual work, and furnishing materials free. In 1906, a kindergarten was organized to care for the children under school age, and thus to enable their parents to earn their living, but we regret to say that two years afterward this undertaking had to be abandoned for financial reasons.

In March, 1906, a child who was about to lose its sight, and a pregnant woman in dying condition, came under her notice. In vain did she try to save them, for the child became blind, and the poor woman and her baby both died, all because proper medical attention could not be had. These sad incidents moved her so much that she determined to establish a free hospital for the poor people, and with the assistance of others, she started a provisional dispensary in February, 1907, using an office-building for that purpose. This building soon became too small, as might be expected, but thanks to her tireless efforts, and the ready response of others, sufficient funds were raised by subscription to build the Hanabatake Hospital in November, 1907.

The medical examination is given on three days of each week, and the number of patients, in a day, is from forty to sixty. The total number of patients treated in this dispensary since its establishment in 1905, up to September, 1910, is 21,132. Connected with the dispensary are rooms which can accommodate about eight residents, and the special feature about this department is that it has a working room where patients who have recovered and yet are not strong enough to do hard work, are allowed to remain and do some light work, for instance, work on paper or straw goods, until they gain more strength. On the other hand, they are asked to contribute something toward the hospital funds out of their earnings, so that the spirit of self-help may not be lost.

The institution has been giving free baths to the school children since May, 1905, and since June, 1907, this privilege has been extended to all poor people in the locality. The bath is open every Tuesday and Friday, and the number of bathers, in a day, is from fifty to seventy, excluding the school children.

Miss Adams also felt the need of relieving the poor parents of the care of their children while they are at work, and so when she returned to America in 1909, she raised some funds for the purpose, and in October, 1910, opened a day nursery. A missionary department has also been organized, holding meetings twice a week. Present attendance is said to be about thirty.

Miss Adams teaches at two high schools, the Kinko and Kwansai, and the whole income from this source is given to the Society.

The Home Department, appreciating her work, contributed three hundred *yen* in 1909, and another three hundred *yen* in 1910, and four hundred *yen* this year. Okayama Prefecture, also, contributed a hundred *yen* last year.

We are more than glad both for Miss Adams and for the people who are under her care, that her earnest work has been crowned with such success May others be inspired with the same spirit and zeal, that many neglected poor may find true friends.

TAKAYUKI NAMAE.

[The Hon. Takayuki Namae, a former Methodist pastor, is one of the Charity Inspectors for the General Government, and so knows the above work well]

A Free Primary School in the Slums.

What is this? A babel of happy voices, a moving picture of playing children, none too clean, but sturdy, jolly, little folk, some on stilts, some with iron hoops, or savage looking tops, or rubber balls, some with one foot in clumsy wooden shoe, busy at the old fashioned "hopscotch," (*ishi-keri*) and others wrestling, in true imitation of their fat and heavy elders, just now the heroes of the hour.

A bell rings, presto, change, the sixty odd little savages form in three, more or less, regular lines, the tiniest, dirtiest, smartest of the lot stands in all his dignity, and gives off his orders: "Attention! Right face!! March!!!", and the two rooms of the tiny school house are filled to overflowing, two classes in one, three in the other.

Let us see how this "Teacher-with-the-smiling-face" can, in oriental fashion, run two classes at once. On the blackboard is written, in the Japanese syllabary, a long sentence, with perpendicular lines drawn beside groups of characters here and there.

"Second Year Class! Who can read this?" A small urchin, head thrown back, hands in belt, in lieu of pockets, singsongs the maxim, and all shout it in concert. "Yes, write it on your slates, putting in eight Chinese characters in the places of the side-lined Japanese syllables."

"First Year Class! What is this?" and the teacher points to the solitary Chinese ideograph on the other end of the board. Several grimy hands go up, the first boy called on gets on his feet, but his knowledge fails then, and he stands, sheepish and silent, till his seatmate, in answer to the teacher's nod, calls out: "White."

"What is the order of writing its five strokes?" That is settled, and also what it would be if it lost its head, and its body shrunk in width. "*Hi*, to be sure, but which *hi*? Is it the fire that warms our hands and cooks our rice, or the day that comes with the morning?" A little difference of opinion, here and there, but it is finally decided to be *day*. So the reading lesson begins, all together, over and over, the page of hieroglyphics, till that class, too, are set to work with slate and pencil to copy the lesson from their primers.

Back to the second year class goes the teacher's attention, slates are exchanged among the pupils, and, as the Chinese ideographs appear on the blackboard, the children draw circles around the correctly written word on the slates, but leave unmarked any faulty writing. Some slates are perfect, some, alas! far from it, but we leave the busy teacher to his corrections, while we glance at the arithmetic class, next door. The Roman figures have superseded the Chinese ideographs, and the work on the board seems more intelligible, tho the names sound unfamiliar to our western ears.

Again the bell sounds, and out the children file, for another fifteen minutes of fun and play, while we cross the yard to the Sewing Department, where a class of girls, seated on the floor, before low tables and with the funny, red ball of a cushion on its foot-long stick beside them, are making lined or wadded *kimono*, as difficult to the uninitiated as are Worth's creations to American modistes. One little maid is carefully, painstakingly cutting out, with her clumsy, handleless scissors, quaint shapes from scraps of silk, or bright-figured cotton, which will reappear later in the gay name-bag of a baby brother or sister.

These fifteen girls, three of whom have been baptized, are mostly graduates of the school, working six hours a day at the intricacies of Japanese dressmaking. Another class of girls, from the adjoining factory, come for a two hours' lesson in the early morning, when they have been tending looms all night, or in the evening, when they are on the day-shift. Once a week a sweet-faced Bible woman reads with them the story of the gospel.

At noon, the "Teacher-with-the-smiling-face" and the pupils eat cold rice and pickled vegetables, incidentally learning the merits of clean hands and a tidy dexterity in handling chopsticks.

These little waifs are very human, and are often late in coming or take French leave at recess time. No tuition can be charged, as is always done in government schools, and books, pencils, and paper are all furnished free, but each pupil is expected to bring one *sen* (one half cent) a month to be added to the slowly increasing endowment fund.

Twice a week, from eleven o'clock on, the school, in relays of six, is put to soak in the big bath tub of hot water, and the "Old-lady-presiding-genius-of-the-bath," with a generous use of soap and towels, teaches them, one and all, the ever-old and ever-new lesson of cleanliness.

With the children at morning chapel, let us bow our heads and join in the heartfelt prayer of the little Junior Endeavorer, as he thanks the loving Heavenly Father of us all, for the Primary School at Hanabatake and the varied lessons it teaches.

(Mrs.) Belle Wilson Pettee.

The Medical Work.

It has been found, on examination, that the cause of beggary or extreme poverty in many cases, is due to illness, and if those who are already poor can be helped with medical care when needed, they may be saved from such a life. Realizing this, it seemed as if one great help in doing effective charity work, would be a free dispensary, with a few rooms for the very sick, who could not be cared for in their own homes.

The plan to start this work was talked over with some of the influential men and women in Okayama, and, with their help, a successful concert was held, in the fall of 1904, which netted 540 *yen*, to be used for this purpose, and the work was opened in February, 1905.

The building was small, and there were no rooms for in-patients, but many sick and suffering ones were helped. Doctors from the large hospital in the

HANABATAKE PRIMARY SCHOOL AT PLAY.
(*Hanabatake* MEANS FLOWER GARDEN.)

SEWING DEPARTMENT OF THE HAKUAI KWAI, OKAYAMA.

HANABATAKE DISPENSARY, OKAYAMA.

HANABATAKE CRÈCHE, OKAYAMA.

city, gave their services, if their *jinriki-sha* fares were paid, each giving one afternoon a week. The poverty and suffering seen in connection with this work, made one's heart ache. Some were very grateful for what was done for them, and still others, after recovery, never came to say "thank you."

The concert money being spent, *sanjoin*, or supporting members, who pledged a certain number of ten-*sen* shares per month were solicited, and the money received in this way, together with special contributions and profits from English teaching, have supported this medical work up to the present time. As the building in which we first started this work, was altogether too small, the Japanese of this province kindly contributed, and a small hospital was built, on land adjoining the school compound, which had been bought with gifts from American friends. A year ago it was decided that better work could be done in the hospital if one doctor had it in charge, rather than having a different doctor every day, so this change was effected, tho of course it is more expensive. Three other doctors give their services along special lines, when they are needed.

I wish the readers would step in, some afternoon, and see the waiting room full of patients, with many in the hall, old men and women, those in middle life, and children of all ages. Most are unwashed, in ragged dresses, and with uncombed hair. The average now is about forty, but when the number increases to sixty, it keeps the doctor very busy the three hours he is with us.

One doctor told me that most of the diseases could be classed under three names, or ones closely allied to these, *i.e.*, trachoma, the prevalent eye disease, tuberculosis, and syphilis. This is what one would expect in a slum district, where little attention is paid to morality, where the sanitation is poor, and the rooms small, dirty, poorly lighted and ventilated.

Four years ago, one afternoon, a beggar came crawling up to the dispensary. He said he had been making a tour of the temples and worshiping, but his illness was no better, indeed, he now was unable to walk, so, hearing that the Christians worshiped another god, he had come to see what he could do for him. The missionary in charge was acting as nurse, and when he saw her he at once put his hands together to worship her. On being told that she was only a human being like himself, he asked, "Then, where is your god?" He was told that, when there was time, all would be told him, but *then* he must hasten to the doctors. Bone tuberculosis was his trouble, and, after being with us a year and a half, in which time he had two operations, he went away well, with the exception of a lameness. In the mean time, he had become a Christian, given up begging, and made straw sandals for part of his support. His favorite hymn was "Whiter than snow," which he sang, with great gusto, at all times, night and day, often unintentionally proving a nuisance to the neighbors.

Another man who came to us had been ill for months, had spent all his small savings on the illness, and, having reached the point where he was convalescing and needed good food, had no money to buy it with. When he came to us he was starving to death, the doctor said. After several months as an in-patient, he went home well, and able to do his part in the support of the family, whom we had found just in time to save them from falling into begging.

There was one death-bed conversion, where the man was so changed that even his un-Christian friends were much impressed by it, and the Christian funeral was attended by crowds, many asking, later, to please give them such a funeral.

Comparatively few patients have yet become Christians, but, in addition to the healing of the body, many have been helped to better lives. The influence going out from this institution is great, and we cannot tell where it will end.

1911 finds us busier than ever. In January we had 124 different patients, but many of these came several weeks or the whole month, the average being about forty a day.

(Miss) Alice P. Adams.

The Day Nursery.

The latest form of work by which we are trying to better these poor people God has placed in our hands, is thru the Day Nursery, opened October, 1910. Here the mothers bring their little children when they go to work in the morning, and come for them as they return at night, paying four *sen* a day. Fifteen children are now on the roll, and they do enjoy coming.

I would like to give you one or two pictures of them. One of their nurse-mothers had been absent for several days, when one child spied her, as she passed by the window, and told the others. All ran, with such joy on their faces, shouting, "Teacher! teacher!" tho some were so little that the word could hardly be understood. The youngest is less than a year, and the oldest just six.

Another day one of the nurse-mothers was binding up all the bruises on the hands and feet of the wee tots. Some had already been bandaged, others had the sores uncovered, and, with brave little faces, were looking at the raw flesh on which the healing lotion would soon be put. One dear little boy, of about eighteen months, was sitting on the floor, examining his little, bare foot, to see if he could not find some place that required a bandage, so he could be like the others. A tiny scratch was produced, but the nurse-mother said it did not need any attention.

A little boy, less than two years old, cries. A girl of about his own size picks up a toy and goes to comfort him, a lesson which has been learned since she came to the Nursery. Dinner for the children is ready, but, before touching their chopsticks, all close their eyes tightly and bow their heads, while the nurse-mother gives thanks to God for the food. We hear from the mothers that several do this at home before eating. These children come from the very poorest homes, and often we are told that there has been a quarrel in the family, and either the father or the mother has run away.

Thru this work we learn the misery in the world; we try to do what we can for the mothers, and hope we may lead them to better things.

(Miss) Alice P. Adams.

Financial Statement for 1910.

	Yen.	*Yen.*
From W.B.M.	850.00	
Teaching English in three schools	858.00	
From *Sanjoin* (Supporters)	184.16	
Gift from Okayama Province	100.00	
Gifts from many sources	1,018.516	
Sale of Postals, etc.	51.125	
	3,061.801	
Total Expenses for the year		3,256.903
Deficit given by some in the work	195.102	
	3,256.903	3,256.903

The Woman's Board of Missions has sent, for the present year, 1,524 *yen*. We greatly rejoice over this, but, an evangelist having been engaged, the expenses are increased, so we shall have no surplus. The *Sanjoin*, spoken of above, are supporting members who pledge a certain sum per month. The gifts are largely from Japanese, tho some come from America.

(Miss) Alice P. Adams.

Matters Evangelistic.

An acquaintance of mine, who held very strict views on what should be rated as religious work, on being shown over the large plant of a Christian

organization used for a wide variety of social service enterprises, caustically remarked, "Pray tell me where religion comes in in this business." No such question could rise to the lips of any fair minded observer of what goes on at Hanabatake, under the auspices of the Okayama *Hakuai Kwai*.

Formally and informally, directly and indirectly, individually and collectively, the work done is all controlled by a deeply religious spirit, and the results are in accord with the underlying motive. Character building based on Christian teaching and principles, is the end aimed at. Each day begins promptly, at half past six, with prayers for and with the workers, held, for convenience' sake, in the day nursery, as that part of the work is already under way. At eight-thirty come prayers in the day school, the chief workers taking turns at leading, Miss Adams herself starting the ball, each school week, by taking her turn on Mondays. A brief address on some moral or religious topic is always given. Junior Endeavorers are frequently called upon to offer the prayer, and they know how to pray as well as to play and to study.

On Sunday mornings, Sunday-school, with an average attendance, at present, of seventy, takes the place of day-school, and is preceded by a ten-minute prayer meeting of the teachers. All are encouraged to attend the regular church service in the city, immediately following the Sunday-school. At half past one comes the Girls' C.E. meeting, and there is a formal preaching service in the evening.

Bible classes in the sewing school, on Tuesday evening and Wednesday morning, a Boys' Junior C.E. meeting on Thursday noon, neighborhood Bible readings in three of the Christians' houses, a general prayer meeting and Bible class on Thursday evening, and a social gathering with one of the Sunday-school classes each Saturday afternoon, at which there is, at the least, a hymn and a prayer, indicate some of the ways in which religious instruction is given formally and regularly.

The evangelist, Mr. Utagawa, who has had ten years' experience as a church worker in Hokkaido, and the Bible woman, Miss Kakita, fresh from the Kobe Woman's Evangelistic School, as well as Miss Adams herself, her loyal assistant, Mr. Kodama, who is rapidly becoming a recognized specialist in eleemosynary matters, and the other workers improve every opportunity to bear personal testimony to the need and the value of a religious motive in all efforts at reformation and social betterment.

In attending a meeting there recently, I noticed that the one-idea-principle had taken such firm possession of a recent inquirer, that he used the same tune, and, unfortunately, that was no tune, for all the hymns that were sung, and insisted on shouting it, at the top of his voice. But even that much of a good motive is encouraging in the case of a man just out of the ditch. Naturally converts of the class reacht by this sort of work, have a spiritual history checkered by backslidings and disappointments, but, on the whole, the results are satisfactory, and many a foul hovel is being gradually changed into a Christian home. The first graduate of the Hanabatake school is now in his third year as a student in Dōshisha Theological Seminary, another graduate, who, when a lad, was rescued, together with his blind and widowed mother, from a life of shameful beggary, is now the trusted bookkeeper in a large wholesale establishment in Tokyo, while a third is prospering so well in Korea, that he has sent a gift to the school that was used of God to turn him from a life of ignorance and evil deeds, into one of promising Christian manhood.

There have been ten baptisms during the past year. The seal of Heaven's approval is on the work as a whole. May it long continue to bless the city and the empire.

JAMES H. PETTEE.

Matsuyama Factory Girls' Home.

[Called in Japanese *Dōjōkan*, "Sympathy House."]

" Bōseki kōjo ga ningen naraba,
Chōcho tombo mo tori no uchi."

This ditty, well known in certain circles, indicates something of the general attitude of mind, in Japan, towards the factory girl. A rough translation would be,

To call a factory girl a human 's as absurd
As to call a butterfly or dragonfly a bird.

Among my last Christmas cards of greeting was one that, translated, reads: "Hallelujah! Holy Christmas greetings! Luke 2 : 52. I am praying God's blessing upon you continually." This was a well-written card, and was signed by one of those (according to the above ditty) un-human factory girls. Had anyone predicted, three years ago, that the time would come soon when this girl would be "among the prophets," his sanity would have been questioned. Expelled from several factories in Osaka, for bad conduct and influence, and received, at last, into our Home with great misgivings, she has proved, in a wonderful way, that "sympathy is the universal solvent." She is now back again, in her old haunts, in Osaka, engaged in Christian work among her factory girl sisters,—"now preaching the faith of which once she made havoc."

And this girl is but one of the many fruits that have blessed the efforts of this Home that celebrated, last month, its tenth anniversary. They have been ten fruitful years, not alone to those three hundred who have enjoyed its hospitality, but also to those whose privilege it has been to minister in this service.

The Omoto of to-day, is a very different person from the reformed debauchee of ten years ago, who began this lowly service for the "un-human" factory girls, as the outcome of his humble and sincere question, "Lord, what wilt thou have me to do?" His family have all become imbued with the idea of social service, and his children are being brought up in this atmosphere, and in the fear of the Lord.

The atmosphere of the Home pervades the neighborhood, not only, but has extended its range to touch a wide circumference, and has become in a way a national institution, with an annual contribution of 200 *yen* from the Government. It has reached a stage where its chief danger, perhaps, is the one that was indicated by our Lord in his warning against the time "when all men shall speak well of you."

Beginning on a humble scale, the Home has grown, during these ten years, thru the efficient and consecrated efforts of Mr. Omoto and his family, together with the no less active and consecrated sympathy of outside friends, notably Dr. S. L. Gulick and Miss H. F. Parmelee, till it now owns two acres of land on the north side of the beautiful Castle Hill around which this city is built. Here are erected six buildings (three of them two-story) for residence, dormitory, chapel, night-school, weaving, hospital, and other purposes. The wide space gives room for fresh air and exercise, of which the girls joyously avail themselves, after return from their twelve hours of confinement in the dust and clatter of the spinning factory.

About thirty girls, on the average, are boarders in the Home, paying the standard rate of fifteen *sen* per day, out of wages that range from twenty *sen* to forty *sen*. They are encouraged to keep a bank account, and the average savings last year were *yen* 25.76 each. These girls work twelve hours per day, and are divided into two shifts, one half being in the factory for the twelve hours from six o'clock a.m., and the other half working at night. Once a

week they reverse. This night work is very wearing, as the night conditions are worse for work, and the day conditions are worse for rest. One result is that during the week of night work the girls lose from one to three pounds in weight, and their vitality and energy are impaired to the extent of about 6 *sen* per day in their earnings. During the week of day work they generally recover the lost flesh, and get back again to their full earning power.

The regular regimen of the Home gives to the girls, after they leave the factory at six o'clock, until seven-thirty for exercise, bath, and supper; then a half-hour of chapel exercises, including a drill in music, followed by school work from eight to nine twenty o'clock, all retiring at nine thirty. This seems but little schooling, but the real results are quite remarkable.

Last May Mr. Omoto attended the Conference of Social Service workers (the "*Chu-ō Jizen Kyōkai*," of which Baron Shibusawa is President), held at Nagoya, at the time of the Exposition, and his address and statistical report received much attention. Mr. Tomeoka, who attended as the representative of the Government, and who was chosen chairman of the Conference, spoke in unstinted praise of this work, which he characterized as "*kokka jigyo*" (a national enterprise), and recommended the adoption, by others, of several of the special features of the Home.

The statistics compiled, at that time, and since printed as a Government Report, show, among other things, that the average death rate among factory operatives, thruout the country, is twenty three per cent. The highest rate, fifty per cent, was reported from a certain factory boarding house in Niigata *Ken*; the lowest, two per cent, was from our Home. In length of term of service of the operatives, the best showing was from the boarding house in connection with the Kurashiki Spinning mills, where the average was one year and five months. Our Home came second, with one year. And it is interesting to note that these two boarding houses are thoroly Christian institutions. The average term of the girls in the other boarding houses in connection with the mills in Matsuyama, was, last year, *three months and eighteen days.*

The Home is giving a thoroly good answer concerning its *raison d'etre*, and is only prevented by financial limitations from extending its blessings to a yet wider circle.

H. B. Newell.

Work for Prevention of Suicide.

It has been our intention for some years to qualify ourselves to help, sympathize with, and comfort those pitiful ones who are ready to commit suicide, because of unendurable anxiety and worry, some on account of the difficulty of earning a livelihood, some from failure in business, some because of crimes committed, some from sickness, and some by reason of disappointed love. On February first, last year, we were able to publicly announce our plan, and also to start the work of which we now furnish a brief account. Even since the beginning there have been many who either came or wrote for consultation and comfort. The number of applicants, and some of the causes of their troubles are: Direct consultation, over 90; by correspondence, over 130; over eighty per cent. were men of various classes, of whom, in point of numbers, students were in excess, followed by business men, government officials, artizans, teachers, and soldiers; about twenty per cent. were women, of whom more came from good families than from any other class; then, those but recently married, and, next, female students. In general, their ages were over thirty. All had more or less education, and some had the highest this country affords. In numerical proportion, the causes of mental anxiety stood in this order: problem of livelihood, domestic trouble, mental

anguish, crimes or sins, and disease; of these, the first was large, and the last was small. There were some who were driven to extremes by religious unrest. We give a few striking examples. There were three men who, considering the state of their minds and their circumstances, surely would have killed themselves, had it not been for the sympathy and comfort they were given. One married woman, at the very moment of committing suicide, changed her mind, anticipating her father's grief and picturing to herself his sad countenance. Another wife was saved at the point of throwing herself into the water. A graduate of several years' standing from the law course of the Imperial University, planned to kill himself, because of mental distress, but, fortunately, was saved and restored, body and mind, to health, thru the good care taken of him by his family. He is now an active member of society. The son of a well-known peer, helpless in his mental struggle, came for comfort. One person came merely to deceive us. Two men, apparently with evil intent, came to beg money or to get some other favor, but, after full explanation, we admonished them and sent them away.

At any rate, these people in mental distress, confided in us, and fully revealed the secrets of their hearts, which, properly understood, call forth one's sympathy. We know that it is impossible to keep one's mental distress to himself, with no one to whom he may unburden his heart, and yet never have a desire to commit suicide. To suffer by oneself, to endure mental distress, is a thing extremely difficult for mankind to bear up under. So then we are firmly convinced that if one, with sincerity and love, will listen to their secrets, affording them heartfelt sympathy and encouragement, it will surely rescue them from worry and mental distress. It is not human nature, we think, to kill oneself without being forced by unspeakable heart-anguish.

We wish to express our intense desire to have religious teachers and philanthropists pay special attention to this phase of social conditions, and take steps to protect and restore to normal life those who have failed in the struggle for existence. Social conditions are growing daily more difficult to live in, and, because the resulting distress is increasingly felt, it is quite natural to find the number of *hammonsha* (despondents) on the gain. This makes us more determined to exert ourselves in this work.

One thing we wish to mention is the difficulty of helping those who need employment. So far, when it has been beyond our power to help, we have sent them either to the Y.M.C.A., or to the Salvation Army, but we think it is a matter which demands more careful consideration. There is another extremely difficult question, *i.e.*, about financial aid. In a considerable number of cases money has been given, but quite often, we think, it is liable to result in harm rather than help.

We shall conclude this account with a few words about the future condition of applicants. Some, after a time, return or write, telling about the subsequent results, and expressing thanks for the help rendered; while others return the money received and declare their gratitude; but most of them never show themselves, so making it impossible to tell whether they experienced happy results or not, according to the proverb: *Nodomoto sugureba, atsusa wasureru* (the danger's past, the god's forgotten). They come when helpless, but forget the source of help when distress is gone—a human weakness. It is left wholly to our imagination to form an idea of their subsequent condition. We recall those ten lepers who came to Christ, and were healed, only one came back to thank Him. As Christ wondered where the nine were, so we wonder what has become of those mentally distressed, despondent people, who came to us for help; and we find the same weakness in the present generation as in that of His age.

KAKICHI TSUNASHIMA.

K. KIMBEI

(ESTABLISHED 1868.)

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